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WE have had much pleasure, as far as we have proceeded, in perusing a work just published by Wiley and Putman, of London, entitled an Exploring Expedition to the Rocky Mountains, and to Oregon and North California, by Brevet Captain J. C. Tremont.—As the Church of Jesus Christ of Latter-day Saints is peculiarly interested at present on the subject of California, we make the following extract, illustrative of a journey to the mountains, and may, from time to time recur again to this interesting work, a perusal of which will afford abundant satisfaction to every one who can avail themselves of it.

"June, 20.—The air was keen the next morning at sunrise, the thermometer standing at 44 degrees, and it was sufficiently cold to make overcoats very comfortable. A few miles brought us into the midst of the buffalo, swarming in immense numbers over the plains, where they had left scarcely a blade of grass standing. Mr. Preuss, who was sketching at a little distance in the rear, had at first noted them as large groves of timber. In the sight of such a mass of life, the traveller feels a strange emotion of grandeur. We had heard from a distance a dull and confused murmuring, and when we came in view of their dark masses, there was not one among us who did not feel his heart beat quicker.

"It was the early part of the day, when the herds are feeding; and everywhere they were in motion. Here and there a huge old bull was rolling in the grass, and clouds of dust rose in the air from various parts of the bands, each the scene of some obstinate fight. Indians and buffalo make the poetry and life of the prairie, and our camp was full of exhilaration. In place of the quiet monotony of the march, relieved only by the cracking of the whip, and an '*avance donc! enfant de grace!*' shouts and songs resounded from every part of the line, and our evening camp was always the commencement of a feast, which terminated only with our departure on the following morning. At any time of the night might be seen pieces of the most delicate and choice meat, roasting *en appolas*, on sticks around the fire, and the guard were never without company. With pleasant weather, and no enemy to fear, an abundance of the most excellent meat, and no scarcity of bread or tobacco, they were enjoying the oasis of a voyageur's life. Three cows were killed to-day. Kit Carson had shot one and was continuing the chase in the midst of another herd, when his horse fell headlong, but sprang up and joined the flying band. Though considerably hurt, he had the good fortune to break no bones; and Maxwell, who was mounted on a fleet hunter, captured the runaway after a hard chase. He was on the point of shooting him, to avoid the loss of his bridle (a handsomely mounted Spanish one), when he found that his horse was able to come up with him.

"Animals are frequently lost in this way; and it is necessary to keep close watch

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over them in the vicinity of the buffalo, in the midst of which they scour off to the plains, and are rarely retaken. One of our mules took a sudden freak into his head, and joined a neighbouring band to-day. As we were not in a condition to lose horses, I sent several men in pursuit, and remained in camp, in the hope of recovering him; but lost the afternoon to no purpose, as we did not see him again. Astronomical observations placed us in longitude $100^{\circ} 05' 47''$, latitude $40^{\circ} 49' 55''$.

"July 1.—Along our road to-day, the prairie bottom was more elevated and dry, and the hills which border the right side of the river, higher, and more broken and picturesque in the outline. The country, too, was better timbered. As we were riding quietly along the bank, a grand herd of buffalo, some 700 or 800 in number, came crowding up from the river, where they had been to drink, and commenced crossing the plain slowly, eating as they went. The wind was favourable; the coolness of the morning invited to exercise; the ground was apparently good, and the distance across the prairie (two or three miles) gave us a fine opportunity to charge them before they could get amongst the river hills. It was too fine a prospect for a chase to be lost; and halting for a few moments, the hunters were brought up and saddled, and Kit Carson, Maxwell, and I, started together. They were now somewhat less than half a mile distant, and we rode easily along until within about 300 yards, when a sudden agitation, a wavering in the band, and a galloping to and fro of some which were scattered along the skirts, gave us the intimation that we were discovered. We started together at a hand gallop, riding steadily abreast of each other, and here the interest of the chase became so engrossingly intense, that we were sensible to nothing else. We were now closing upon them rapidly, and the front of the mass was already in rapid motion for the hills, and in a few seconds the movement had communicated itself to the whole herd.

"A crowd of bulls, as usual, brought up the rear, and every now and then some of them faced about, and then dashed on after the band a short distance, and turned and looked again, as if more than half inclined to stand and fight. In a few moments, however, during which we had been quickening our pace, the rout was universal, and we were going over the ground like a hurricane. When at about 30 yards we gave the usual shout (the hunter's *pas de charge*), and broke into the herd. We entered on the side, the mass giving way in every direction in their heedless course. Many of the bulls, less active and less fleet than the cows, paying no attention to the ground, and occupied solely with the hunter, were precipitated to the earth with great force, rolling over and over with the violence of the shock, and hardly distinguishable in the dust. We separated on entering, each singling out his game.

"My horse was a trained hunter, famous in the west under the name of Proveau, and, with his eyes flashing, and the foam flying from his mouth, sprang on after the cow like a tiger. In a few moments he brought me alongside of her, and, rising in the stirrups, I fired at the distance of a yard, the ball entering at the termination of the long hair, and passing near the heart. She fell headlong at the report of the gun, and checking my horse, I looked around for my companions. At a little distance Kit was on the ground, engaged in tying his horse to the horns of a cow, which he was preparing to cut up. Among the scattered bands at some distance below, I caught a glimpse of Maxwell; and while I was looking, a light wreath of smoke curled away from his gun, from which I was too far to hear the report. Nearer, and between me and the hills, towards which they were directing their course, was the body of the herd, and, giving my horse the rein, we dashed after them. A thick cloud of dust hung upon their rear, which filled my mouth and eyes, and nearly smothered me. In the midst of this I could see nothing, and the buffalo were not distinguishable until within 30 feet. They crowded together more densely still, as I came upon them, and rushed along in such a compact body, that I could not obtain an entrance—the horse almost leaping upon them. In a few moments the mass divided to the right and left, the horns clattering with a noise above every thing else, and my horse darted into the opening. Five or six bulls charged on us, as we dashed along the line, but were left far behind; and singling out a cow, I gave her my fire, but struck too high. She gave a tremendous leap, and scoured on swifter than before. I reined up my horse, and the band swept on like a torrent, and left the place quiet and clear."

AMERICAN ANTIQUITIES.

BY JOSIAH PRIEST.

Great Works of the Ancient Nations on the North Fork of Paint Creek.

On the north branch of this creek, five miles from Chillicothe, are works so immense, that although we have given the reader several accounts of this kind, yet we cannot well pass over these. They are situated on an elevated piece of land, called the second bottom. The first bottom, or flat, extends from Paint Creek, till it is met by a bank of twenty-five feet in height, which runs in a straight line, and parallel with the stream. One hundred rods from the top of this first bank, is another bank of thirty feet in height; the wall of the works runs up this bank, and twenty rods beyond it. The whole land enclosed, is six hundred and twenty rods in circumference, and contains one hundred and twenty-six acres of land. This second bank runs also parallel with the creek, and with the first. On this beautiful elevation, is situated this immense work, containing within it, *seventeen mounds* of different sizes. Three hundred and eight rods of this fort are encompassed with a wall twelve feet high, a ditch twenty feet wide, and the wall the same at its base. Two hundred and forty rods, running along on the top of the first bank, is the rest of the wall; but is without a ditch; this is next to the river or creek, between which and the water is the first bottom or flat. At the time the builders of this vast work erected it, it is likely that the Creek run along near the wall, but has now receded by being drained off, at the time the Ohio with other western rivers ruptured the mountains which evidently once dammed them up, of which we shall speak in due time. Within this great enclosure, is a circular work of one hundred rods in circumference, with a wall and ditch surrounding it, of the same height of the other wall. Within this great circle, are six mounds, of the circular form; these are full of human bones; the rest of the mounds, eleven in number, are for some other purpose. There are seven gateways, of about five rods in width each. "The immense labour, and numerous cemeteries filled with human bones, denote a vast population, near this spot, in ancient times."—*Atwater*.

"Tumuli are very common on the river Ohio, from its utmost sources to its mouth, although on the Monongahela, they are few, and comparatively small, but increase in number and size, as we descend towards the mouth of that stream at Pittsburgh, where the Ohio begins; after this they are still more numerous and of greater dimensions, till we arrive at Grave Creek, below Wheeling. At this place, situated between two creeks, which run into the Ohio, a little way from the river, is one of the most extraordinary and august monuments of antiquity, of the mound description. Its circumference at its base, is fifty-six rods, its perpendicular height ninety feet, its top seven rods and eight feet in circumference. The centre at the summit, appears to have sunk several feet, so as to form a kind of amphitheatre. The rim enclosing this concavity is seven or eight feet in thickness; on the south side, in the edge of this rim, stands a large beech tree, the bark of which is marked with the initials of a great number of visitants."

This lofty and venerable tumulus has been so far opened as to ascertain that it contains many thousands of human skeletons, but no farther; the proprietor will not suffer its demolition, in the least degree, for which he is highly praiseworthy.

Following the river Ohio downwards, the mounds appear on both sides, erected uniformly on the highest alluvials along that stream, increasing in numbers all the way to the Mississippi, on which river they assume the largest size. Not having surveyed them (says Mr. Atwater), we shall use the description of Mr. Brecken-

ridge, who travelled much in the west, and among the Indians, and devoted much attention to the subject of these astonishing western antiquities.

"These tumuli (says Mr. Breckenridge), as well as the fortifications, are to be found at the junction of all the rivers along the Mississippi, in the most eligible positions for towns, and in the most extensive bodies of fertile land. Their number exceeds, perhaps three thousand; the *smallest*, not less than twenty feet in height, and three hundred in circumference at the base. Their great number and their amazing size, may be regarded as furnishing, with other circumstances, evidence of their great antiquity.

I have been sometimes induced to think, that at the period when these were constructed, there was a population as numerous as that which once animated the borders of the Nile, or the Euphrates. The most numerous, as well as the most considerable of these remains, are found precisely in those parts of the country where the traces of a numerous population might be looked for, namely, from the mouth of Ohio, on the east side of the river, to the Illinois, and on the west side from the St. Francis to the Missouri. I am perfectly satisfied that *cities* similar to those of ancient Mexico, of several hundred thousand souls, have existed in this western country."

From this view we are *compelled* to look upon those nations as agriculturists, or they could not have subsisted; neither wild game nor fish could possibly support so great a population. If agriculturists, then it must follow, of necessity, that many modes of building, as with stone, timber, earth or clay, and brick were practised and known, as well as methods of clearing the earth of heavy timber. And if they had not a knowledge of metals, we cannot well conceive how they could have removed the forests for the purposes of husbandry, and space for building. But if we suppose they did not build houses with wood, stone and brick, but lived in tents or some fragile hut, yet the use of metals cannot be dispensed with, on account of the forest to be removed for agricultural purposes. Baron Humboldt informs us, in his *Researches in South America*, that when he crossed the Cordillera mountains, by the way of Panama and Assuay, and viewed the enormous masses of stone cut from the porphyry quarries of Pullal, which was employed in constructing the ancient highroads of the Incas, that he began to doubt whether the Peruvians were not acquainted with *other* tools than hatchets made of flint and stone; and that grinding one stone on another to make them smooth and level, was not the only method they had employed in this operation. On which account he adopted a new opinion, contrary to those generally received. He conjectured that they must have had tools made of copper, hardened with *tin*, such as it is known the early nations of Asia made use of. This conjecture was fully sustained by the discovery of an ancient Peruvian mining chisel, in a silver mine at Vilcabamba, which had been worked in the time of the Incas. This instrument of copper was four inches long, and three-fourths of an inch wide, which he carried with him to Europe, where he had it analyzed, and found it to contain ninety-four parts of copper and six of tin. He says, that his keen copper of the Peruvians is almost identically the same with that of the ancient *Gallic* axe, which cut wood nearly as well as if made of iron and steel.

Every where on the old continent, at the beginning of the civilization of nations, the use of copper, mixed with tin, prevailed over that of iron, even in places where the latter had been for a long time known. Antonio de Herrera, in the tenth book of his *History of the West Indies*, says expressly that the inhabitants of the maritime coast of Zoctallan, in America, prepared two sorts of copper, of which one was *hard* and cutting, and the other malleable. The hard copper was to make hatchets, weapons and instruments of agriculture with, and that it was tempered with tin.—*Humboldt*, vol. 1, pp. 260, 268.

Among a great variety of the gods of the people of the Tonga islands, in the South Pacific ocean, is found one god named *To-gi Occumee*, which is, literally, the iron axe. From which circumstance we imagine the people of those islands, sometimes called the *Friendly Islands*, were, at some period before their having been discovered by Captain Cook, acquainted with the use of *iron* and consequently

in a more civilized condition. Because men, in those early times, were apt to deify almost every thing, but especially those things the most useful.

Were the people of Christendom to lose their knowledge of the true God, and to fall back into nature's ignorance, is there an article within the compass of the arts which would from its usefulness, have a higher claim to deification than the metal called *iron*.

That group of islands belongs to the immense range shooting out from New-Holland, in south latitude about 20 degrees, and once, perhaps, were united to China, forming a part of the continent. But however this may be, the *first* inhabitants of those islands were derived from China, and carried with them a knowledge of the arts, among which was that of the use of iron, in form of the axe, which it appears had become deified from its usefulness. The reason of the loss of this knowledge, must have been the separation of their country from the continent by convulsions, from age to age, which not only altered the shape and condition of the land, but threw the inhabitants into confusion, separating them far from each other, the sea running between, so that they became reduced to savagism, as they were found by the first Christian nations.

Traits of Ancient Cities on the Mississippi.

Nearly opposite to St. Louis, there are the traces of two ancient cities, in the distance of a few miles, situated on the Cohokia Creek, which empties into the Mississippi, but a short distance below that place. Here is situated one of those pyramids, which is one hundred and fifty rods in circumference at its base (nearly half a mile), and one hundred feet high. At St. Louis is one with two stages or landing places, as the architectural phrase is. There is another with three stages, at the mouth of the Missouri, a few miles above St. Louis. With respect to the stages or landing places of these pyramids, we are reminded of the tower once standing in old Babylon, which had eight stages from its base to the summit, making it six hundred feet high. At the mouth of the Cohokia Creek, a short distance below St. Louis, are two groups of those mounds, of smaller size, but we are not informed of their exact number. At Bayeau Manchac and Baton Rouge, are several mounds, one of which is composed chiefly of shells, which the inhabitants burn into lime. There is a mound on Black River, which has two stages or stories; this is surrounded with a group of lesser ones, as well as those at Bayeau Manchac, and Baton Rouge. There is one of those pyramids near Washington, in the State of Mississippi, which is one hundred and forty-six feet high; which is little short of nine rods perpendicular elevation, and fifty-six rods in circumference. Mr. Breckenridge is of the opinion that the largest city belonging to this people, the authors of the mounds and other works, was situated on the plains between St. Francis and the Arkansas. There is no doubt but in the neighbourhood of St. Louis must have been cities or large towns of these ancient people, as the number and size of the mounds above recounted would most certainly justify.

Fifteen miles in a south-westerly direction from the town of St. Louis, on the Merrimack River, was discovered, by a Mr. Long, on lands which he had purchased there, several mounds of the ordinary size, as found in the valley of the Mississippi, all of which go to establish that this country, lying between the Missouri and the Mississippi rivers, below St. Louis, and between the junction of the Illinois and the Mississippi above, with the whole region about the union of those rivers with each other,—which are all not far from St. Louis—was once the seat of empire, equal, if not surpassing, the population and the arts as once they flourished on the plains of Shinar, the seat of Chaldean power, and on the banks of the Euphrates.

In connexion with the preceding pages, we have made a few extracts from the Book of Mormon, to shew in what manner its truths are confirmed by such writers as Mr. Josiah Priest and others. We know it is an easy matter for the unbeliever and the mocker to remark that our lamented prophet might copy from various writers the passages we have quoted below; but we would here remark, once for all, the researches from which we have extracted, were not printed until about three years after the Book of Mormon had been published. Every lover of truth will rejoice in the continued increase of testimony arising from the researches of travellers and others, that continue to come forth from time to time, to establish the word of God in the last days. We shall recur again to this subject from time to time, and endeavour to add testimony to testimony in confirmation of the truths of heaven.—Ed.

Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God; yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about, to enclose his armies, and also building walls of stone to encircle them about, round about their cities, and the borders of their lands; yea, all round about the land; and in their weakest fortifications, he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites. And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of christians. And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery; yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labour exceedingly for the welfare and safety of his people; yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath, to defend his people, his rights, and his country, and his religion, even to the loss of his blood.

And now it came to pass, in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah. And behold, the city had been re-built, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about, to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones, and with arrows. Behold, I said that the city of Ammonihah had been re-built. I say unto you, yea, that it was in part re-built, and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them. But behold, how great was their disappointment: for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them, that they might take effect, neither could they come upon them, save it was by their place of entrance. Now at this time, the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security. Now the leaders of the Lamanites had supposed, because of the greatness of their numbers; yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea they had also prepared themselves with shields, and with breast-plates; and they had also prepared themselves with garments of skins; yea, very thick garments, to cover their nakedness. And being thus prepared, they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure. But behold, to their utmost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle, after the manner of the instructions of Moroni. And it came to pass

that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war. Now if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people. But behold, Amalickiah did not come down himself, to battle.

Now behold, the Lamanites could not get into their forts of security, by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance. And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them. Thus they were prepared; yea, a body of their most strong men, with their swords and their slings, to smite down all who should attempt to come into their place of security, by the place of entrance: and thus were they prepared to defend themselves against the Lamanites. And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain, with an immense slaughter. Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts, they were swept off by the stones and the arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead, and wounded bodies.

And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites; and upon the top of these ridges of earth, he caused that there should be timbers; yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers, there should be a frame of pickets built upon the timbers, round about; and they were strong and high: and he caused towers to be erected that overlooked those works of pickets; and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land.

THE JOINT STOCK COMPANY.

If we could thoroughly lay aside the remnants of our sectarian prejudices, and form a true conception of the nature of the kingdom of God in the last days, we should see the folly of endeavouring to build up a system of mere spiritualities.

What do we understand the perfection of individual existence to consist in? Is it not the inseparable union of intelligence with elementary matter, redeemed and sanctified by the great plan of salvation? Of a like nature also is the kingdom of God. It cannot possibly be constituted of temporal things merely, and it is equally impossible to build it up of spiritualities alone. So long as the Saints are engaged in the great work of the Lord, they will continue to require a subsistence; they must be fed and clothed, and have habitations wherein to dwell? and while they

are proclaiming the principles of the everlasting gospel, they must on the other hand be engaged in building up the cities and stakes of Zion, and the many Temples that will be required for the worshippers therein.

Manufactories must be established to produce all things necessary for the comfort and accommodation of the people of God; and, moreover, it will be clearly seen that, under the circumstances in which the church is situated at present, and especially in the location beyond Rocky Mountains, the temporal energies and skill of all will most undoubtedly be brought into requisition.

With these views has the Joint Stock Company been set on foot, and we will venture to say on behalf of every true-hearted Saint, with the intention of being made subservient to the building up and establishing of the kingdom of God.

The Deed of the Company secures to us the privilege of trading as merchants between Great Britain and America, of hiring or purchasing ships, and of raising buildings wherein to manufacture the produce of those countries, or either of them.

We would now ask what is the primary wish of every honest-hearted servant of God, is it not to gather with the people that he may learn of the mysteries of the kingdom, and be prepared for the great events to come? And will not this be more easily effected in connexion with trade and commerce conducted by the Saints themselves, than in being dependent upon the precarious assistance of the Gentiles? And, moreover, have we not a right to look for and expect the blessing of God upon our efforts, when they are made for his own glory? Shall we not, therefore, look for success, and through this medium for an increase of the good things of this life, and thereby be better enabled to gather with the people of the Lord, and aid in the building up of Zion.

As far as we ourselves are concerned, we have no idea of the Saints gathering in a state of poverty and destitution. Zion must be established in richness and beauty, and the place of the feet of the Lord must be made glorious, and all nations must eventually contribute of their riches and treasures to effect the same.

Surely, then, it is time for the Saints to lay aside the remnants of a false sanctity that would scorn the treasures of the earth, and only occupy itself with the contemplation of a morbid spirituality, that will never bring lasting glory to God or man.

Let the Saints exercise a generous confidence in each other, and if they are willing to receive and obey counsel in spiritual things, let them prove their sincerity by manifesting that they have an equal confidence where the things of this world are concerned likewise. In partaking of the responsibilities of the Presidency of the churches in the British Islands, we are desirous to discharge our duty faithfully, and we are equally so in connexion with the Joint Stock Company; indeed, so far as we are individually concerned, we do not separate the two, for if we had not been fully persuaded that such an association would be of incalculable advantage to the church of God, we would never have incurred the responsibility of our connexion with it, in addition to the many duties in which we were already engaged. Our prayer in behalf of the Joint Stock Company is, may God Almighty bless and prosper it for his own glory, and all who put their shoulders to the wheel to assist in the same. Amen. There seems something very providential in the origin and establishment of it at the present period, especially when we take into consideration the circumstances of the Saints in the West, and their destined locality.

Let then the hearts of the Saints be enlarged, and be worthy of the people of God, let them conceive liberal things, and by them live; the struggle may be great and mighty in connexion with the society, and much care and anxiety will be necessary, so will it be likewise in the kingdom of God. In vain need we look for success without an effort, difficulties may abound and increase, but the faithful are destined to triumph, and as it is written—"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"He that hath an ear, let him hear what the Spirit saith unto the churches."

EDITOR.

WHY DO THE SAINTS LEAVE NAUVOO?

A question, certainly, that could be very easily answered to the satisfaction of every right-minded person; but as Satan takes every occasion to bewilder the mind and excite doubts, consequently there may be individuals who are not satisfied upon this subject, and for their benefit our remarks are intended.

We have to lament, on many occasions, at the very contracted views of some, in relation to the work of God; hence, many have indulged themselves with the expectation of a settlement there, where they might sit down and enjoy a repose after the struggles of their pilgrimage; but let each and all understand, the period of repose has not yet come, the progress of the Saint is still a warfare, and a faithful endurance unto the end will be the only means of securing a crown of rejoicing in the day of God.

But again, others lament the sacrifice that must be made by the Saints leaving the city which they have built by their industry, and especially the temple of the Lord. But let it never be forgotten, that God requires in the last days a people that will covenant with him by sacrifice, and the greater that sacrifices, the more acceptable it must be unto him.

But again, others ask, "Where is there a revelation to leave Nauvoo?" which we would answer by asking another—"Where was the revelation for them to leave Jackson county, in the state of Missouri?" Every true-hearted Saint believes in the revelations given in reference to the building up of a great city and temple there, and yet the Saints have abandoned it.

The great secret of all, is this: the Saints have received a dispensation of the gospel unto the children of men, and if their persisting to reside in any certain locality would bring upon them destruction from the hands of the wicked; their duty, it will be plainly manifest, is to flee, unless the Lord gave a direct revelation to the contrary, which we know the Saints would be ready to obey, even in the face of threatened destruction. But let it be understood, that the people of the Lord have a great work to accomplish; the continents of North and South America are the Zion of the last days, and before the Saints can go forth to build up the cities and stakes of Zion, the wrath of an avenging God must sweep through that guilty land, to avenge the wrongs of the much-injured children of Joseph, the aborigines of the soil, as well as the blood of saints and of prophets which cries from the ground for vengeance. The people of the Lord, therefore, are merely removing from one locality of Zion to another, from whence they can more effectively go forth to accomplish the work of God, and be instrumental in bearing the stick of Ephraim unto its legitimate owners, that they also may be capacitated to perform their great and important part in the final drama of the last days.

Nauvoo has, as it were, served its purpose for the present time; it has been a central point for the Saints, to teach them the principle of the gathering; there they have acquired many a lesson of industry and wisdom in connexion with the kingdom of God; they have learned to estimate the capabilities of the Saints when united and under the blessing of the Lord; and though they have practised the virtues of forbearance and long-suffering, they have discovered that they have a power and an energy at command, that will be called, at no distant day, into exercise at the will of God. Why then do the Saints leave Nauvoo? Why? Because reason, truth, humanity, the seed of Jacob, the furtherance of the great cause of truth, and the judgments of Almighty God demand it.

These are a few of the reasons then, we conceive, why the Saints leave Nauvoo. Let no one deceive himself, or like the Israelites of old, wish for the flesh-pots of Egypt in slavery, than endure hardships with the glorious liberty of the sons of God.

EDITOR.

MINUTES OF CONFERENCES.

A conference was held, according to appointment, in the meeting room at Trowbridge, Wiltshire, on the 17th of February, when the meeting being called to order by elder P. M. Westwood, elder John Halliday was voted to preside, and elder Westwood to act as clerk.

The meeting being opened by singing and prayer, the president proceeded to give a representative account of the conference, which now numbers 83 members, including 1 elder, 4 priests, and 1 deacon. Fifteen had been baptized since last general conference in Manchester. The situation of the conference, and its condition at present, were such as he (the president) could wish, considering the circumstances in which they were placed. When he looked back at the history and progress of the work in that region, he was thankful to God for what had been done, though the struggle he had passed through had been great, and the cause had met with the most violent opposition and persecution. The work was now onward, and the prospects brightening, some were being baptized weekly, and much good would be done through the blessing of God, inasmuch as the Saints would unitedly exert themselves, act in union together, and live as Saints of God ought to live, in righteousness before God and man.

The case of a brother, who had been slack and behind hand in his duty, was then brought forward. He being present, acknowledged his fault, and was received back into full fellowship.

As a deacon was wanting in the Trowbridge branch, it was voted that brother John Harding be ordained to that office.

It was then voted that the Saints use all their means to clear off an expense that had been incurred by one of the brethren in behalf of the church.

It was also agreed that a subscription be raised, weekly, for the support of brother Halliday's family. The names of such as would and could subscribe for that purpose, were then taken.

It was also unanimously voted that the Saints in that conference would unitedly uphold and sustain the authorities of the church that are placed over them, and would act according to their teachings.

Various principles were then laid before the Saints in reference to family prayer, the evils of tale-bearing, the necessity of union and holiness amongst the Saints, &c.

The meeting was then closed by a benediction from the president. A good feeling of union, and a desire to advance the work, was manifested by all.

J. HALLIDAY, President.

P. M. WESTWOOD, Clerk.

Dear brother Ward,—In accordance with the request of brother Halliday, I send you the minutes of our conference, held yesterday, and I must beg leave to say, that as an individual, I rejoice in the prospects of the progress of the work in this region. Many calls are made for preaching, more than we can at all fill, and the people are very willing to hear, and the honest hearted are coming forward to embrace the work.

My kind love I present to you and brother Hedlock, and may the blessing of God prosper all your labours in his kingdom, is my prayer. Amen.

I remain, your brother in the cause of truth,

PHILIP M. WESTWOOD.

Trowbridge, February 18th, 1846.

P.S.—Since the conference, brother Halliday writes that he has baptized two men.

Agreeably to appointment, the Clitheroe conference assembled on Sunday, February 22, 1846, alder Wilson, from Liverpool, being present on the occasion. Elder Speakman was unanimously chosen to preside, and elder Wolstenholme to act as clerk.

The meeting being opened by singing and prayer, elder Speakman read a letter from president Hedlock, stating, that from other engagements elder Ward and himself were unable to attend. He then introduced elder Wilson, who made some remarks on the Joint Stock Company, in connexion with the kingdom of God. He stated some of the difficulties with which they had had to contend, but that now they were progressing in a most satisfactory manner.

The number of officers present was then taken, which consisted of 12 elders, 11 priests, 7 teachers, and 3 deacons.

The representation of the branches was then called for, when the following statements were laid before the meeting:—

Clitheroe.—30 members, including 2 elders, 3 priests, 1 teacher, 2 deacons. Five had emigrated.

Waddington.—26 members, including 2 elders, 2 priests, 1 deacon. One had emigrated.

Chatburn.—42 members, 2 elders, 2 priests, 3 teachers, 2 deacons. In union and good standing.

Settle.—15 members, 1 elder, 1 priest. One baptized. In good standing, and united for the progress of the work.

Burnley.—45 members, 2 elders, 2 priests, 1 teacher, 1 deacon. Two baptized, received 1 by letter. In union and good standing.

Downham.—15 members, 1 elder, 1 teacher, 1 deacon. In good standing.

Accrington.—29 members, 2 elders, 4 priests, 1 teacher. Baptized 2. In good standing.

Ribchester.—20 members, 1 elder, 2 priests, 2 teachers. In good standing.

Blackburn.—87 members, 2 elders, 3 priests, 3 teachers, 1 deacon. Eleven baptized, 4 emigrated, 8 received by letter. In good standing.

In consequence of the scattered condition of the Downham Saints, it was unanimously agreed that the branch be united to Chatburn.

It was then voted that brother John Hartley be ordained teacher for Clitheroe, also E. Pilling as teacher for Waddington, also Thomas Eaglin teacher for Settle, also Smith Heap priest for Burnley, also brother Duxberry deacon for Blackburn.

The afternoon service being opened as usual, the ordinance of the Lord's supper was attended to, after which, those who had been nominated were ordained to their respective offices.

The case of brother Woodburn, who had been suspended by the Blackburn branch in consequence of imprudent conduct, was then attended to, and as he demanded an appeal to the conference, his wish was granted him. The decision of which was to justify the measures of the Blackburn council, and still to suspend the brother until he sufficiently manifested by his works that he was worthy to be again installed in his office.

The Saints in the evening were addressed at considerable length by elder Wilson.

WILLIAM SPEAKMAN, President,
WILLIAM WOLSTENHOLME, Clerk.

Sheffield, February 25th, 1846.

Dear Sir,—Our beloved president requested me to write you a few lines, informing you of the proceedings at our conference, which was held on the 15th. H. MITCHELL.

The meeting being called to order, it was voted that elder Ure preside on the occasion, and that elder Mitchell act as clerk.

The representatives were then called upon to give an account of the branches. All were in good standing, and on the increase, although Satan had tried to do all the harm he could. Our prospects are very cheering, insomuch that our hearts rejoice exceedingly to see the work roll on.

It was voted that Hoyland Common be organized into a branch.

Several nominations were received by the conference, and the ordinations were attended to by elders Ure, Rodgers, Lees, and Mitchell, as well as several confirmations.

The number of officers present, was, 1 high priest, 6 elders, 17 priests, 8 teachers, and 5 deacons. Number of members in the conference, 472, including 1 high priest, 10 elders, 28 priests, 10 teachers, and 7 deacons. Baptized since our last conference, 64. Our motto is, "RIGHT A-HEAD."

J. URE, President,
H. MITCHELL, Clerk.

P.S.—These few lines come with our best wishes and prayers for you all, viz:—elders. Hedlock, Ward, and Banks.

A conference was held in the city of Glasgow pursuant to previous appointment, in the Odd Fellow's Hall, on Sunday, the 1st of March, 1846.

The meeting being called to order, and opened as usual, elder Peter M'Cue was chosen to preside, and brothers Walter Thompson and Thomas B. H. Stanhouse were appointed to act as clerks.

The number of office-bearers present, was, 1 high priest, 17 elders, 17 priests, 15 teachers, and 7 deacons.

The representation of the branches was then called for individually, when the aggregate amount was found to be the following:—Members, 1217, including high priests, 1, elders, 44, priests, 55, teachers, 45, and deacons, 29. Fifty have been added by baptism since last conference.

The branches generally were in good standing. Several were nominated and ordained to office on the occasion, in connexion with several of the branches.

Elder Holt, of Campsie, addressed the meeting for a short time on the duty of the Saints, as to what they ought to be, and how they ought to perfect themselves, as they are commanded to imitate God in all righteousness and holiness.

LETTER FROM P. HARRISON OF LEEDS.

Leeds, March 2nd, 1846.

Beloved brethren,—I take up my pen to inform you of our success and prospects in Leeds at the present time.

We have been baptizing almost every week since I came here, and I am informed, that since the branch was organized, there have never been better prospects than at present. Our meetings are well attended, so much so, that we are compelled to say, make room.

On Shrove Tuesday we held a tea meeting, and a very respectable one it was. We were highly entertained with addresses from elder Thomas Wilson, president of the Liverpool branch, who spoke on the subject of the Joint Stock Company, in a very interesting manner. Elder Milnes, from Bradford, entertained the meeting much with the subject of the gospel, also elder A. Lord, from Idle, addressed the meeting much to their satisfaction. P. Riddle, of Leeds, gave us a specimen of his first speech among the Latter-day Saints, &c., in a very entertaining manner. M. H. Beaumont, of Leeds, addressed the meeting in an affectionate manner. A. F. Bapty, of Leeds, rose to move a vote of thanks to sisters Bapty and Lees, together with their kind friend, Mrs. Pearson, for their ready and valuable services in getting up the tea, and excellent accompaniments thereof, which was unanimously responded to. The meeting was dismissed with a benediction from brother Thos. Wilson.

Yours in the new and everlasting covenant,

PAUL HARRISON.

NEWS FROM AMERICA.

New York, February 1st, 1846.

Dear brother Hedlock,—Yours came to hand some time since, but I have delayed writing till just before our setting sail for California, in order that I might be more definite in relation to our departure.

The ship is now loaded, full to the hatchways, about five hundred barrels of which we leave at the Sandwich Islands, and the remainder is ours. There are now in the city, and some on board the vessel, about 230 souls, that will sail next Wednesday at two o'clock;

all happy and cheerful at the prospect of deliverance. This afternoon I preached my farewell discourse at the Hall, and the house was crowded. *I have made arrangements with the Government, that we are to pass out of this country to California, by sea and by land, unmolested.*

I received a letter from the West a few days ago, informing me that a man would be sent on as soon as I am gone, to raise another company; also that a large company was to leave Nauvoo about the 25th of last month, and travel westward until it was time to put in a crop, and then commence planting.

We have received intelligence that brother Woodruff was on his way home.

The reason I did not send you a *Messenger*, was, I thought that one of the ten was for you; but I have a very neat copy, bound, which I shall keep for you until you come to California; if I had an opportunity, I would send it now.

You need not forward any more money for Mr. Winchester; he is in Pittsburgh, and has left the Rigdonites, and I should not be surprised if he went to the West, and crossed the mountains with the Saints.

The Saints in this country are very anxious to emigrate, and will do so as fast as they can procure the means.

A letter will reach me in California, by addressing it to the care of the American consul at Honolulu, on the Sandwich Islands.

I have many letters to write before I leave, and I shall be under the necessity of closing by bidding you farewell, until we meet in a land of freedom. Ask the Saints in England to remember us in their prayers, that we may have a safe passage.

Yours, as ever, in the gospel,

S. BRANNAN.

Latter-day Saints' Millennial Star.

MARCH 1, 1846.

WE have to apologise for the late appearance of the present number of the STAR it has arisen from circumstances over which we had no control, being necessarily obliged to make a journey to Scotland in connexion with the promotion of the Joint Stock Company. We hope that this will be a sufficient apology to our patrons and readers for the delay.

Situated as we are we have to look at the kingdom of God as a whole, and therefore cannot devote ourselves to the promotion of any particular interest. We wish also to extend this feeling and principle, and call for the sympathy and assistance of all faithful Saints in all things that tend to establish and promote the kingdom of God. Let us look at the work of the Lord, as a great whole, and assist with all our energy all things calculated to accelerate its progress, until the stone cut out of the mountain without hands becomes a great mountain and fills the whole earth.

We are glad to present to our readers the letter from elder Brannan, of New York, and have no fear but that it will give much satisfaction. Our friends in the West seem to be actuated by a right spirit, fitting them for the exigencies of the times, and we feel to pray that God may bless them on their way, by land or sea. We are fully convinced of one thing, that so long as the Saints are in a right state of mind before the Lord, that whatever circumstance transpires they will be prepared to meet it, and the great, glorious, and never-dying principle of "all things working together for good," will be fully exemplified in the salvation of the Saints, and in their escape from Babylon to build up the kingdom of God, that it may go forth in majesty and power unto the nations, to accomplish the great designs of the Almighty in the regeneration of a fallen world.

We have given an extract from a book of travels to Oregon and California, which we think will be of interest to all; we are busily engaged in perusing the same at present, and shall occasionally give such further extracts as we think will be of interest to the Saints, who must, one and all, deeply sympathise with those of the brethren and sisters who are about to make so great a journey.

We wish now to announce that it is our intention to hold a GENERAL CONFERENCE in the month of June next. As we have held a Special Conference so lately is one reason for our postponing it from the sixth of April; another is that as the complete registration of the British and American Commercial Joint Stock Company must be effected before May next, we are very desirous of laying all particulars of the same before the various delegates, as well as the Saints at large.

We would now give a timely hint to the Presidents of Conferences and branches in relation to sending by delegate or letter, every particular without fail of their various conferences, or branches, as a report of this nature will be of great value to us, and to the authorities in Zion.

EXTRACTS FROM THE TIMES AND SEASONS.

PUBLIC OPINION.

Never, since we can recollect, was public opinion so fluctuating as at the present time. Sensation, wild and frantic, the passions of men seem to be bloated with every breeze that skims over the surface of the great deep of religious, political, civil, and uncivil freedom; and in the midst of all this wind, we occasionally witness a flash of lightning, and hear the sound of distant thunder, which indicate the approach of a storm. The minds and feelings of neighbourhoods are uneasy, the honour and virtue of the States are in jeopardy, and the confidence and glory of the Republican droops at the awful signs of the times.

Nor is America the only quarter of the globe that is agitated, or that manifests symptoms of the great day—the dissolution of things spiritual and temporal. The other three quarters, or what is termed the old world, like a moth-eaten garment, appear on the eve of falling to pieces.

The weather is cold, and bracing to health, and everything moves with its accustomed precision and prophetic appearance, that the Lord blesses the Saints in Nauvoo. We feel grateful to our Father in heaven for his kindness and mercy continued to us from day to day, and sincerely hope and pray that he will still favour his people; beseeching them to pray for the prosperity of Zion, and that her ministers may be clothed with salvation, and preserved to do good and carry the gospel to all Israel. Brethren, be wise.

THE TIMES.

It is an old saying, that the times change, and we change with them; but whether this is exactly the case, in point of fact, men of reflection can judge. The promise made to Noah, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," continues with all its variety, grace, glory, wonders, and seed seeding seed. But man, from one family, has multiplied to millions: one language or tongue has branched out into thousands of significant, insignificant, and melodious modes of conveying ideas to the understanding; and patriarchal, fatherly, or family government, have swelled from simplicity for ordinary purposes and conveniences, to states, kingdoms, empires, and despotisms, for conquest, for slaughter, for safety, for wealth, for greatness, for grandeur, for ambition, that the voice of the people might supersede the voice of God. The early simplicity of living, of thoughts, of government, and

etiquette, have grown into luxury, cunning, cruelty, and impropriety. We view these innovations upon the comfort, society, and friendship of man, as inventions that have degraded him from the image of God, to (almost) passions and likeness of a beast. There is now extant a very erroneous idea of the knowledge of the first families of the earth, from Adam to Abraham. They possessed intelligence derived from God himself, and they lived to the age of nearly one thousand years, in good health and vigour. There were men of renown and giants in those days. Now we see dwarfs, mean men, consumption, short-lived hypocrites, and learned speculators upon all the vicissitudes, calamities, and phenomena of nature, without the power to change one hair white or black. Surely we live in peculiar times, which, if time permits, we shall speak further upon hereafter.

HEATHEN TEMPLE.

We present the following as a specimen of heathen wisdom which is somewhat a-head of christian improvement and light on the score of a place of worship.

"Heathen Temple.—The Rev. Eugene Kincaid, for many years a missionary in the Burman Empire, has recently returned to this country, and is now lecturing on the condition of the heathen, to crowded auditories. In one of his recent discourses, he described a heathen temple, which we have never seen paralleled. It stands in the city of Arva, or the golden city, which, for six hundred years, has been the capitol of the Burmese Empire. The foundations of this temple are of solid masonry, composed of bricks of the best materials. It is two thousand feet square, the walls being eight feet thick and seventy feet high. On the top of the walls rest two rows of massy pillars. At each corner of the walls rises a beautiful spire. On the top of each spire is placed a huge bar of iron, surmounting which is an iron net work ten feet in diameter, in the shape of a spread umbrella. On the bottom edge of this are suspended bells of every size and tone. A piece of bright copper is attached to every clapper, so arranged that when the wind is strong, every bell is set to ringing.

On the top of this temple is a second one, one hundred and fifty feet square, and fifty feet high, and on each corner rises a beautiful tower with its compliment of bells. On the top of this second, stands a third temple, one hundred and twenty feet square, and thirty feet high, each corner having its tower and bells; and surmounting this third, is a fourth and last temple, seventy-five feet square and ten feet high, each corner also having its spire and bells. From the top of this fourth temple ascends a magnificent spire, with an immense iron net-work at its summit—having numerous bells suspended from its edge. On walking along by the temple, when the wind is strong, and all these bells, comprising an endless variety of tones, are ringing, a wonderful sensation is produced, as though music was descending around from the clouds.

The whole interior of the temple is stuccoed, and has the appearance of polished marble. In the centre is an immense throne, on which the King of Arva sits—on the throne is a gigantic image. Mr. Kincaid had the curiosity to climb up for the purpose of measuring some portions of it, and from the end of the thumb to the second joint, was a distance of eighteen inches. It was placed there at a cost of 140,000 rupees, or 60,000 dollars. Besides this, in the niches in the wall, are placed 500 other images, each one larger than life, each one upon a throne, with inscriptions on the wall directly above them. On the walls are other images in tiers, higher and higher, until they reach the lofty ceiling. Look about you which way you will in this immense building, and it seems as though the Gods are looking down upon you, wherever you turn your eyes. Look up this 274 feet of solid mason work, dedicated to idolatry, and to the thousands upon thousands of worshippers, who pour in their offerings of gold like water, and fancy, if you can, the expense of this idolatrous worship.

The temple with all its images—the 2,000 bells—the sculpture which adorns the building within and without—the brick and stone work, and the lofty towers, cost more money than all the churches in New York.

It was begun and finished within two years. Thousands were making brick, and more laying them, and thousands upon thousands engaged in the various departments. We can hardly calculate the cost of the building. Thousands of poor men gave two months labour to the work, others four, and few less.

PRAYER.

Prayer is the only sure weapon of a Saint on earth, and we think a sure pass-port to heaven. The great Seer of the last days gave the Lord's word upon it as follows:—"All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith." Emphatically then, as the soldier prayed, when going into battle:—*O Lord, if I forget thee, do thou not forget me!*